THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

VOL. I. SEPTEMBER 1, 1825. No. 10.

FROM THE ARCANA CŒLESTIA.

9796. When it is known what the internal man is, and what the external, it may be known whence the understanding of truth is, and the will of good.

9797. So far as the internal man is opened towards heaven, thus to the Lord, so far he is in the light of heaven, thus so far in the understanding of truth: the light of heaven is the divine truth proceeding from the Lord; to be enlightened by it, is to understand truth.

9798. So far as the internal man is open to the Lord, and the external subordinate to him, so far he is in the fire of heaven, thus so far in the will of good: the fire of heaven is the divine love proceeding from the Lord; to be enkindled by it, is to will good.

9799. The understanding of truth therefore consists in seeing by virtue of illustration from the Lord, truths from the Word; and the will of good consists in willing them from affection.

9800. They who are in love and in faith to the Lord, and in charity towards the neighbour, are in the understanding of truth and in the will of good; for with them there is a reception of the good and truth which are from the Lord.

9801. But so far as the internal man is closed towards heaven, thus to the Lord, so far he is in cold and in thick darkness as to those things which are of heaven; and in this case, so far as the external man is open towards the world, so far he thinks what is false and wills what is evil, and is thus insane; for the light of the world appertaining to him extinguisheth the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

derived intelligence and wisdom, and are in such cold thick

9802. They who are in the love of self and the persuasion of self- darkness.

9803. Hence it is evident that to be intelligent and wise doth not consist in understanding and relishing many things which are of the world, but in understanding and willing those things which are of heaven. For there are some, who understand and have a taste for many things which are of the world, and yet do not believe nor will those things which are of heaven, thus they are insane: these are they of whom the Lord said in Mathew, *I speak by parables, because seeing they do not see, and hearing they do not hear, neither do they understand,* xiii. 13; and in John, *The world cannot receive the spirit of truth, because it seeth him not, neither knoweth him,* xiv. 17.

FOR THE HERALD OF TRUTH.

[*The Editor has just received the following excellent answer to Mr. Wood's enquiries concerning the Lord's Supper published in Herald No. 5. This communication was written by a gentleman who has been a receiver of the doctrines of the New Jerusalem more than thirty years, and it is peculiarly deserving the attention of every reader. The reason of its delay is owing to the great distance and irregularity of the mail. After the publication of Mr. Wood's request, about four weeks past away before it could be received by the writer of this article, and after this article was written about the same time again had also to expire before this could be received by the Editor.*]

In the Herald of Truth No. 5, page 106, I observe an enquiry made whether the ordinance of the Lord's Supper should remain in the New Church? The query has arisen from the following considerations. We read in 1. Cor. xi. 26. "For as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." "Now if the second advent of the Lord hath arrived, or in other words, if the word which was made flesh and dwelt with men, hath been in a remarkable manner made manifest, insomuch that the church are feeding in reality on the spirit of the word and relishing all the truths of the same, should she still hold the shadow while she so conspicuously enjoys the substance." To the above, I answer that the members of the New Church receive it, not to show forth his death, as the Old Churches do, but his resurrection and life, thus drinking it new with him in his Father's kingdom, as the kingdoms of this world are become the kingdoms of our Lord and of his Christ. And all that is necessary to convince mankind that this ordinance will be perpetual, is to shew its true nature as a bond of conjunction between mankind and their Maker.

When sacrifices were abolished, and other things succeeded instead thereof for external worship, it was commanded that bread and wine should be used for this purpose: Hence then it appears that bread signifies all those things which sacrifices represented; consequently in an internal sense the Lord himself, and of course his love towards the whole human race, also man's reciprocality to the Lord and towards his neighbor; thus it signifies all things celestial, and consequently wine signifies all things spiritual. Jesus saith, "My Father giveth you the true bread from heaven, for the bread of God is he who came down from heaven and giveth life to the world;" again he saith, "I am the living bread which came down from heaven; if any one eateth of this bread he shall live forever;" that is, appropriate his love and wisdom, which is continually flowing into man to eternity.

Mankind at this day but little know or believe in the sanctity of the Lord's Supper, when yet there is in them such a holy principle that human minds may be joined by that supper with celestial minds, whilst from an internal affection they think that the bread and wine signify the Lord's love, and the reciprocal love on man's part: and thus from an interior principle are in a state of holiness. And by eating of the bread and drinking the wine, they understand communication, conjunction and appropriation of the divine love and wisdom of our heavenly father, which is the bread of life. To feed on the Lord is to be gifted with love and charity.

The holy supper was instituted by the Lord, that by it there may be conjunction of the church with heaven, thus with the Lord: on this account it is the most holy thing of the church. From these considerations it is evident, that man, when he takes the bread, which is the body, is conjoined to the Lord by the good of love to him, from him, and when he takes the wine which is the blood, he is conjoined to the Lord, and by the good of faith to him, from him. But it is to be noticed that conjunction with the Lord by the sacrament of the supper is effected solely with those, who are in the good of love and of faith to the Lord, from the Lord. The holy supper is the seal of that conjunction.

FOR THE HERALD OF TRUTH.

[*The following communication in answer to Mr. Wood, was also received too late for insertion in the last number. From the variety of answers and the wonderful agreement between them all, the Editor hopes Mr. Wood will be able to obtain all the satisfaction he desires.*]

It is not to be wondered at that the views entertained by the Old Church respecting the second coming of the Lord and the use of the

holy supper, that its members should fall into grievous errors and misapprehensions of certain portions of scripture relating to those important subjects. It is hoped that the subsequent remarks may serve in some measure to aid your correspondent from New York in perceiving what use the New Church makes of the sacrament above mentioned without coming into collision with the great Apostle of the Gentiles. I shall first premise that the N. C. regard this sacrament as well as the second coming of the Lord in a point of light totally different from all others—for while the members of the Old Church partake of it as the remembrance of a sacrificial atonement made by one person in the trinity to satisfy the vindictive justice of a person, who though making another in the same trinity seems to be made up of very different materials from the first mentioned person. The ideas of the New Church, are, that it is a standing medium of communication or conjunction of man with God when spiritually received and understood. And while others wait for an external coming of the Lord, attended with outward pomp and parade and the destruction of outward nature, blazing worlds and burning comets, &c. the members of the New Church realize an interior spiritual coming of the Lord attended with salvation from sin to every cordial receiver of the New Dispensation.—With respect to the holy supper, the outward cymbols of which are bread and wine, every one who reflects seriously on the subject must perceive that it can only be by a spiritual perception and appropriation of principles corresponding to those elements that its use is to be experimentally known. This through the divine mercy of the Lord has been beautifully laid open by the enlightened messenger of the New Jerusalem Verities. Here we are not only taught duly to esteem the outward ordinance as divinely instituted, but also to perceive by bread and wine as used in this holy sacrament is signified the divine principles of goodness and truth from the Lord by which man may become regenerate, and in partaking of this ordinance according to its spiritual intent and meaning those Heavenly principles enter, and in as great a measure as they are received in so great a measure do they dispossess their happy subject of those evils and falses by which he had been degraded and blinded; thus a medium of communication is opened and conjunction or union effected between the creature and the Creator. To the subject of this happy influence it may be truly said the Lord has come indeed with power and great glory: such a partaking of this living and cheerful bread and wine we admit is not done precisely under the same circumstances or views that it was by Apostles and former christians; their dispensation was obscure when compared with the celestial splendors of the second advent, and under their dispensation they commemorated his death who now has come the second time without sin unto salvation. Wherefore in the New Church we celebrate our risen living Saviour and God, who though he reigns high over heaven is pleased to dwell with men.

An Answer to "An Enquiring Friend," published in No. 8, of the Herald of Truth, p. 167.

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In order to arrive at the subject of your enquiry, suffer me to lead your attention to that fountain of wisdom that never fails,—to that fountain of light that will at all times enable you to distinguish truth from error, and that will serve as an infallible beacon to lead you to the haven of eternal peace. I mean the internal sense of the word, which is given for our spiritual instruction, and which has descended from heaven to guide our footsteps there.

While we are in this world, we have bodies that belong to this world, and it is necessary that they should be nourished and cherished by the things of this world. But we also have souls which do not belong to this world, but are spiritual, and will exist eternally in a spiritual world. And as our bodies require material nourishment, our souls require spiritual nourishment. And our heavenly father hath in mercy furnished us abundantly with both. Through the medium of this earth, the one; and through the medium of the church, the other. By church, I do not mean any earthly building, or particular denomination of professors. But I mean divine good and divine truth in operation in the life of man, and whether these are manifested in ten thousand persons or in only one, they constitute the church. While therefore the bible treats in the literal sense of this natural world, and of its various countries, kingdoms, and revolutions, as they relate to man on earth; so in the internal sense the bible treats of the spiritual world, of various principles, churches and revolutions, as they relate to man's spiritual life, or the concerns of the soul.

By *Jerusalem* in a spiritual sense is signified the true church, where heavenly truths and goods are taught in their purity and where the worship of the Lord is pure and holy. By Babel or Babylon is signified the church in a state exactly the reverse of the above, and where they teach truths falsified and goods adulterated, and where they worship from the love of self and to gain worldly advantages, and thus while as to externals they appear holy, their internals are full of prophanity and wickedness.

Egypt signifies science, or the knowledge of the natural man. Assyria signifies human reason,—and Israel spiritual wisdom. We are told, in the word, that the day shall come when there shall be a highway from Egypt to Assyria, and the Egyptian shall go into Assyria, and the Assyrian into Egypt. And the Egyptians shall serve with the Assyrians. And Israel shall be the third with Egypt and Assyria. The agreement between these different people represent the agreement and harmony that is at some future day to exist between science, reason and religion, which have so long been separated by the ignorance and folly of man, By Jericho is signified merely natural or common goodness. By Bethel

is signified a very high state of christian purity or goodness. Here we may learn what is to be understood by Elisha's going from Jericho to Bethel. By Elisha is represented the divinity of the word; by his going from Jericho to Bethel, is signified the operation of the divine word in producing the regeneration of man, and thus raising him from a low to a very high state of purity and goodness.

We are told in the book of Revelation that the Lord was crucified in what is spiritually called Sodom and Egypt. Thus have we positive proof from the divine word itself, that these two places have a spiritual signification. Nor was the Lord literally crucified in either of them. By Sodom is signified the love of dominion originating in self-love.—And by Egypt the pride of self-derived intelligence. Which were the two evil loves that crucified our Lord when on earth, and which have spiritually crucified him in all ages of the church. The reason why Egypt does not always signify exactly the same thing is because it represents human science which may be used either for a good or bad purpose. When United with Sodom or self love it produces pride and haughtiness and renders the possessor more vicious and enables him to do more injury than he otherwise could. But when united with Assyria or human reason, and under the direction of Israel, that is true religion, it enables the possessor to be more extensively useful to mankind than he could be without it. By knowing the spiritual meaning of names and places we may gain much important instruction which can in no other way be obtained. We are told in Luke x. 30. "*That a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him and departed leaving him half dead.*" This in a literal sense was indeed a serious evil, but in a spiritual sense a thousand fold more so. As Jerusalem means the church in a high state of purity, and Jericho a state of mere natural goodness which is comparatively a very low state, therefore when a man leaves the former for the latter it may well be said that he has gone down from Jerusalem to Jericho. By the thieves amongst which he fell is signified the low society in a spiritual point of view with which he associated, and the low feelings and principles which he had now imbibed. By their stripping him of his raiment, is signified their depriving him of those heavenly truths which he before possessed; and by their wounding him, is signified that they took away from him the purity and goodness of his affections. And by their leaving him half dead is signified that they had in a great measure destroyed his spiritual life, and deprived him of the advantages which he before enjoyed.

True religion, or the true church which is in the divine word called Jerusalem, teaches that man is frail, that he is very blind, that he is prone to evil and that continually, that he has nothing good in himself but what he receives from the Lord. It teaches the necessity of humility—the necessity of looking to the Lord for light and assistance—the necessity of opposing and subduing every evil in the affections—and of removing every error in the understanding.

Such religion as this many people think comes home too close—it cuts too deep. They would wish to arrive safe in heaven, not because they have any particular regard for it, or because they know or care much about the happiness of it, but because they have heard such horrible acccounts of the miseries of hell, that they wish to shun them. Such kind of people are very apt to plan out for themselves some easier religion, something that is more agreeable to their feelings. But so different are mankind generally, that almost every one wants a peculiar religion exactly adapted to himself, and this breeds confusion and disagreement. And this selfish or man made religion in the aggregate is what we understand by Babel or Babylon. The Lord has never established a church or religion on earth for any great length of time, but what man has perverted and turned it into a Babel or Babylon and thus brought on its final consummation. But as the Babel mentioned in Genesis has more immediate relation to the first church after the flood, I shall now more particularly lead your attention to that.

It is said that "*the whole earth was of one language and of one speech.*" By earth is meant the church, by one language or speech is meant that the whole church agreed in doctrine. "*And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwell there.*" By their departing from the east is signified that they receded from charity or rather that they rejected it, so that charity was no longer a principle of the church. It may be proper to observe that in the language of scripture people are said to dwell in the east when they are in possession of a high degree of heavenly love or charity, and that they dwell in the west when they have little or none. So also when they are in possession of great heavenly light or truth, they are said to dwell in the south, and when they have little or none they are said to dwell in the north. By Shinar is signified external worship, that is a religion of appearance but no reality. Stone signifies truth, but brick as it is made by man, and to use in the place of stone, signifies something of man's own making which he has substituted for truth; and as the city and tower was altogether built of brick, it represents a system of religion, composed altogether of human and worldly principles instead of heavenly truths. "*And slime had they for mortar,*" that is they had the love of self and of the world instead of heavenly love and charity. "*Let us build a city and a tower,*" signifies that they established such doctrine and such worship as suited themselves. By city is meant doctrine or a system of religion, and tower denotes worship. In this case as the doctrine was from man and entirely selfish, the tower represents the worship of self, instead of the worship of God. "*Whose top may reach unto heaven,*" signifies that they wished to obtain dominion over all things of heaven and the church. "*And let us make us a name,*" signifies that under the cloak of their religion they intended to obtain great honor, power and influence. But as it is the very nature of evil, whether under the appearance of religion or not to destroy its votaries, so the builders of Babel or Ba-

bylon were defeated in their object and scattered abroad over the face of the whole earth. People who are under the influence of sin are so completely blinded by it, that they cannot see that the miseries which befall them flow from it as a consequence. No. They stupidly imagine that they all come from God, and are inflicted as punishments. They love their sins and their vices too well to believe that misery can flow from them; but so little knowledge have they of the character of God, and so little regard for it, that those dreadful evils which they consider too bad to flow from sin or even from the devil, they can easily believe flow from God. And it appears to them to be really so. It is on this account that the literal sense of the word is written according to appearances, for if it was written according to the real truth, it would to such people be altogether unintelligible and useless. Of this we have abundant proof at the present day. For now when the real truth is declared and the internal sense of the word made known, they are perfectly incomprehensible to the Babylonians or Babel builders of our times. Be not surprised that I should speak of modern Babel builders, for I do assure you that they are as numerous in our land and as actively engaged as ever they were on the plain of Shinar. Shortly after the commencement of the christian era, the professors of that church became dissatisfied with the heavenly truths and goods which the Lord himself had communicated. They became uncharitable, and bitterly persecuted each other. They formed new doctrines different from those delivered to them by the Lord, and established them in the church by worldly power and authority, and denounced as hereticks all who should not receive them. From that time to the present they have proceeded in the same way, and have brought forward new systems and creeds, until the Christian Church which once was one, is now divided into more than three hundred sects or parties no two of which can agree or understand each other. And this is what is understood by the confusion of language, and is precisely the same as took place at the tower of Babel.

I shall now close with a few practical observations. From what has been said above we may learn how necessary it is that the religion we adopt should be true, and also that we should adopt it from proper motives. For however true it may be in itself, yet if our motives are selfish, and unworthy, it will to us become a Babel, and confusion and misery will be the natural result. A profession of religion renders some people much better and others much worse than they would otherwise be, acccording to the quality of their religion and the motive for its adoption. It is for this reason that we find amongst professors of religion not only the wisest and best of people, but also the most hypocritical, tyrannical and detestable monsters in the world.

FREE AGENCY NECESSARY TO HAPPINESS.

We should remember, that God is not only the author of our being, but the only source of all true happiness. But happiness is not an independent being or substance that exists by itself, but it flows as a natural effect from the operation or action of certain principles or causes. If we reflect a moment we shall find that in Deity the constituent principles of happiness are the divine love and the divine wisdom, and that the united operation of these produce happiness, and the other attributes of Deity, such as Omnipotence, Omniscience and Omnipresence, are only the powers or instruments by which the divine love and wisdom operate. God is self-existent He has life in himself, and is the *only* source of life. And it is absolutely impossible that there can be but one such being. When therefore man was created, he was a derivative being—he had not life in himself but was so formed that he could continually receive it from the great and only source of life, that is God himself. The divine love and the divine wisdom which are the great constituent principles of happiness exist also in God as a source or center, and man can only receive them by derivation. But it was necessary that he should receive them or he could never be happy, for there is no other source of happiness. Accordingly we find that the mind of man is in possession of two distinct properties or principles, one of these we call the understanding and the other the affections or love. We are therefore continually receiving the divine wisdom into our understanding, and the divine love into our affections. It seems to be a common opinion, that we have love and wisdom within ourselves, and that they are our own property, but this is not true. For as we are daily receiving natural light and heat from the sun of this natural world, so we are continually receiving spiritual light and heat or which is the same thing, love and wisdom, from the son of righteousness, which may be called the sun of the spiritual world. But if these principles were only to flow into man and he should make no use of them, they would produce no happiness. Neither would they if he were to do it by compulsion. If we carefully examine our minds, we shall find that our happiness arises from acting in agreement with our affections, for if we are engaged in concerns about which we feel indifferent we shall receive no satisfaction. If we are compelled to turn our attention to things which we hate, it renders us miserable. Hence arises the necessity of free agency in man—nor is it possible to predicate happiness of any being who is not a free agent. For it is the voluntary use of our powers and faculties in conformity with the will of God, or which is the same thing in agreement, with the principles of justice and goodness, that can render us happy. Hence, it follows, that if a man who hates these principles, were to be compelled to act in agreement with them, he would receive no happiness, and he would also be entirely incapacitated for it by the destruction of his free agency.

Thus, we are enabled to see why it is, that God cannot make use of his Omnipotence and compel the wicked to lead pure and holy lives and drive them to the enjoyment of heavenly happiness. And thus we are also enabled to see why it was that God did not make use of his almighty power and prevent the existence of evil, or destroy it after it had come into existence. It was the will of our heavenly father to save man by bringing him out of this awful situation, and not to destroy man and therefore he neither could or would proceed in the manner abovementioned.

FOR THE HERALD OF TRUTH.

ON PRAYER.

Addressed to a person that requested me to pray for him.

The wants of our natural man are often at variance with what our heavenly father sees to be most conducive to our eternal welfare: and while we are in our natural state, this opposition is painful to us, and the Lord's dispensations are afflictive. Nor until we are elevated above this state, can we see the kindness of his dealings, unless by the eye of faith. Guided by this then, it becomes us, while diligent in the performance of every known duty, and strenuous in the opposition of every known evil, calmly to submit to whatever befals us, under the persuasion that all things are ordered and governed by infinite love and wisdom and will work together for the good of them that love the Lord and keep his commandments. And what is more reasonable than this? If you believe that Divine Providence is continually exercising care over the creatures he has made—a care so particular, that not the smallest portion of his creation is exempted from its guardianship, so that not even a sparrow can fall without its notice and permission,—you surely must have the fullest confidence that it is extended over you: and this too not merely in a general way, but in respect to every the most minute circumstance of your natural or spiritual life—numbering the very hairs of your head. And if, while you believe that a power almighty is exerting its energies for your good, and consequently have entire confidence in its *ability* to secure your welfare, you are further persuaded that infinite mercy and wisdom are spreading their guardian influence over you, (since infinite wisdom certainly knows, and infinite mercy cannot but design what is best for you;) you surely must consider the present as your most proper condition, the one in which your true welfare and happiness demands you should be placed. And though the bitter cup may be hard to drink, and in the

agony of external pain, or of your soul's inner anguish, you may be prompted to desire that it may pass from you; yet to say "not *my* will, but *thine* be done," is reason's as well as revelation's dictate.

And be assured that the prayers of no one can make the Lord more propitious to your real wants than he of himself already is. For how can a being, of infinite mercy, who is unchangeable in his purposes, and is eternally the same; be otherwise than disposed ever to bless his creatures? And how can the prayers of one of his creatures make him more propitious to another, than his own merciful disposition inclines him to be? No, the rays of his mercies shine alike on all. If all are not alike recipients, it is because *they* are not in a state to receive: and this depends upon *themselves*. No prayers will avail them but their own; nor these unless they lead them to unfeigned repentance, and to holiness of life. The supposition that the Lord is induced to do something for us by the prayers of others appears to be founded on the idea of arbitrary mercy, which implies that the Lord can and does save when he pleases, without any co-operation of the creature: an idea which may fatally deceive those who trust in it; an idea which however it may appear to be supported by some detached portions of the scriptures, in their collective and genuine sense certainly is unscriptural. For would it not be the merest mockery to exclaim, under the impulse of inspiration, "turn ye to yourselves and live," "for why *will* you die, O house of Israel!" if, at the same time, it was utterly out of their power to turn, until their ability was communicated, independently of their own co-operation, by the arbitrary will and pleasure of a superior being? Would it not be as if you were to bind a man in chains of adamant, so that it would be impossible for him to extricate himself, without your aid; and then exclaim, "Why dont you get up, why will you lie there in chains?" But do not understand me to advance the doctrine that man has any power independent of the Deity. For though man has power to act freely, yet this power is given and incessantly continued to him by the Almighty: so that, although he is absolutely free, and his character to eternity must be determined by the exercise of his volition, yet, if he does what is good, and is saved, he cannot take praise or glory to himself, but must render it to that being from whom he received the constitution of his nature. And though he must act as if all depended upon himself, and as if he had absolutely in himself the power of turning from the transgressions of his ways, yet it becomes him constantly and feelingly to put up the aspiration "turn thou us, and we shall be turned." Thus though man apparently saves himself, and must act every moment, as if actually saved by his own exertions, yet, in truth, the Lord saves him,—that is, uses man as an instrument in his own salvation.

Nor further, do I by any means intend to say that we should not engage in prayer, both for ourselves and others: but, in either case I am inclined to think that the good if there is any, results to him that prays, or to others in the degree that (hearing the prayer) their will and

understanding are so affected as to impel them to vigorous operations for themselves. To suppose that the Lord does something for a creature, of which that creature is unconscious, or without a co-operation of his free will, in *consequence* of the prayer offered up in his behalf by others, is to suppose that creatures prevail on the infinite, eternal and unchangeable creator to will and to do at one time what he had not previously willed and determined to do,—which is utterly inconceivable. But if he had willed and determined to do it before, then it was not in *consequence* of the prayer so offered up. Say not that he might have previously willed and determined to do it in *consequence* of these prayers; or that he might have predetermined these prayers should be thus offered up, as a condition on which he would grant the request therein contained, does a thing not because it is good or right in itself, or because it is according to the law of his order, but for some extrinsic consideration The Lord is represented as standing at the door and knocking; if any man opens, he comes in and sups, &c. Now the question is, whether the Lord enters in any other way than by the man himself opening for his reception? Or whether the Lord can be prevailed on, by the prayers of that man's father, brother, or son, with an exercise of his power without the man's agency, to open his heart and to come in? Or whether it is reasonable to suppose that the prayers of those persons can have influence, of which he himself is unconscious, in inducing that man to open his heart; which influence would not have been administered without their prayers? I leave you to answer these questions.

Nevertheless, we should pray for ourselves and for others: for ourselves, that, if we pray aright, the Lord may flow in while we pray, strengthen our affection, fix our purposes, and thus lead us to the performance, and the attainment of that for which we pray. Besides I apprehend that by prayer, there is an appropriation into the will of what is received in the understanding. Again, we should pray for others, that the feelings of brotherly love or charity may be induced in ourselves, &c &c. I take it that prayer (and every other act of the creature) is to the soul, what the digestive organs are to the body; that, as the latter appropriates what is received into the stomach to the various functions of the body, so prayer (and every other act of the creature) is an appropriation on man's part of the things of the Lord, and of heaven, which must be received by him freely as of himself, in order to his salvation as a rational and spiritual free agent.

Trust not then, my friend, to forms of words, nor the most fervent devout supplications of any man. Desire nothing but a radical change of heart, and an entire conformity to the divine will, and expect that these will only be your portion, when you seriously examine yourself, and, by the light of truth, discover that in yourself which is opposite to the perfection of the divine character or the purity of heaven, and strenuously resist it as sin against God, and put it away; being at the same time, careful, diligent and efficient in the performance of every

known duty. Yet, mark, I do not advise you to do this with a presumptuous self-sufficiency: but accompany a constant and energetic exercise of all your powers as entirely your own, with a constant turning of your mind, and an upraising of the deep drawn breathings of your inmost soul to him who alone can "work in you to will and to do, of his own good pleasure." Oh my friend! you will never want my prayers! But I should shudder at the presumptuous thought, that (were I less sinful and poluted than I am) I could have *any* influence in making the Lord more propitious than his own mercifulness, kindness, and condescension ever incline him to be to you and all his creatures. Oh no: go yourself to him, and *him alone*—let no earthly object intervene –let no mortal trust keep you from reclining solely on his affectionate bosom. Does his brow wear a frown for you? Does he appear at a distance? Are your affections cold towards him? See I beseech you, whether there is not something in yourself which obstructs. For he is ever near, ever offering himself; and only needs that his creatures should put away those things which are in opposition to him, that he may dwell in them and eternally bless them. R.

New Haven, Con. August 8, 1824.

FOR THE HERALD OF TRUTH.

The following problems are extracted from Baron Swedenborg's "Universal Theology," and humbly addressed to any person who believes the doctrine taught by that gentleman. vol. 1.

1st. How do you prove that "the Millenium is at hand?" Vide p. 7.

2nd. Who are the persons, and by what christian name are they called, "who charge the God of infinite love with want of compassion, by ascribing to him an arbitrarious mercy in favor of some, whilst he sentences the greater part of mankind, by a damnatory decree, to unavoidable perdition?" 8.

3d. How do you prove that "some men have more grace than is sufficient for them?" 14.

4th. What part of scripture proves that "that it is on a man's own judgment infallibly depends his happiness or misery to all eternity?" p. 18.

5th. Who frames "the understanding of man?" 26.

6th. Is it not absurd and subversive of scripture, to imagine that "every man after death retains every sense, as also the same memory, thoughts and affections which he had in the world; and that he leaves nothing behind but his earthly body?" 42.

7th. Is there scripture to prove that, since the apostolic age, any man should witness the supernatural things spoken of by Baron Swedenborg? See "Memorable Relations."

8th. How do you prove that "God is a substance?" 48.

9th. How do you prove the "understanding and will" to be "capable of improvement to all eternity?" 66.

10th. Can you prove that "divine influx gains no admission until man prepares the way?" 69.

11th. How do you prove that perfection is not attainable in the eternal world? 93.

12th. Can you prove that God is not angry with the wicked, and that every day? 102.

13th. How do you prove that God's power is not absolute? 104.

14th. From what part of scripture do you learn that "God has to struggle and endeavor to restore his creatures to order?" 114.

15th. Can a man procure faith, and "purify himself by his own labor and power?" 116.

16th. Can you prove that God strives to regenerate man without effect, "unless man prepareth himself to become a recipient?" 120

17th. How do you prove that "man's salvation dependeth upon his knowledge and acknowledgement of God?" 155.

18th. Can you prove consistently with the preceding problem that they who know nothing of the true God will be saved if they sincerely worship any god, be that god what it may? 165.

19th. Does it not appear from the whole, that all the members of these churches (by Baron Sweedenborg denominated "representative churches") are now in never ending torment, inasmuch as he says "they could not see divine truths" which, agreeable to his hypothesis, were essential to their salvation? But by what part of scripture does he prove all this? See Corollary, p. 167. QUERIST.

ANSWER TO AN ISRAELITE, PUBLISHED IN NUMBER 5 OF THE HERALD OF TRUTH, P. 106.

You say that Swedenborg has not produced one prophetical text to prove that Jehovah of hosts was to be conceived of the holy spirit, was to be crucified, was to die and be buried. All this is true, nor did he intend any such thing. But when he asserts that Jehovah assumed a human body, which body was conceived in the womb of the virgin Mary;—that this human body was crucified, did die, and was buried, I think he has brought some proof. "*And therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son and shall call his name Immanuel,*" i. e. God with us, Isaiah vii. 14. *Also,*

"*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, counsellor, the mighty God the everlasting Father, the prince of peace.*" "*Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.*" Isaiah. ix. 6, 7. "*And it shall be said in that day, lo this is our God we have waited for Him, and He will save us.*" "*He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him, he was despised and we esteemed him not.*" "*Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*" "*But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*" "*All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*" "*He was oppressed and he was afflicted yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*" "*He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.* "*And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*" Isaiah liii. 3, 4, 5, 6, 7, 8, 9. Indeed, how you can read numbers 6 and 14 of the doctrine of the Lord by Emanuel Swedenborg and not be convinced of the incarnation of the great Jehovah, or of God manifest in the flesh, is to me truly astonishing.

You have quoted the 17, 18, 19 verses of the lxxx. Psalm. "*Let thy hand be upon the man of thy right hand, upon the son of whom thou madest strong for thyself,*" &c. You say "the psalmist is praying for the house of Israel and designates them as the son of man, which appears quite apparent by naming them in the plural *we* and us; this is frequently the case throughout the scriptures." This is a mistake. "*Let thy hand be upon the man of thy right hand.*" By the man of thy right hand, is not meant the house of Israel, but it means some individual who is also called the son of man, and whom God is said to have made strong for himself. By the House of Israel is meant the church, the low state of which is described in this chapter. By hand is meant power or strength—by the man of thy right hand, is signified the instrument through which this power could operate, that is, the Lord Jesus Christ, who as to his divine humanity is called the son of God, and as to the divine truth of the word, is called the son of man. Thus is pointed out the way that the children of God may receive the strength and assistance which they need, that is the divine good may flow into their affections through the divine humanity which is the son of God, and divine truth may flow into the understanding through the divine word, which is called the

son of man. It should be remembered that the meaning of words are often to be determined by the manner in which they are used. Thus the word God, used to signify the great Jehovah, is sometimes used to signify an idol, or any thing that the wicked man loves supremely. So the sun is used to signify true charity or divine love, but in a bad sense it signifies self-love or the love of the world or the strongest love of the wicked man. *Son of man*, in a good sense means the divine truth of the Word, but in a bad sense it means the opposite, false. As in the 146th psalm, when it is said. "*Put not your trust in princes nor in the son of man in whom there is no help.*" This refers to the falses and evil principles which are derived from hell and this world, and consequently are in opposition to God. If you should ever be so happy as to understand the doctrines of the New Jerusalem, you will find that the followers of Swedenborg, as you call the members of the New Church, do not place their trust for salvation in the son of man, mentioned in the 146th psalm, in whom there is no help, but in the *son of man* in the 80th psalm who is the man of God's right hand and whom he hath made strong for himself.

FROM THE SEAL ON THE LIPS OF UNITARIANS AND TRINITARIANS, BY ROBERT HINDMARSH.

76. John iii. 36. "*He that believeth on the son hath everlasting life, and he that believeth not the son shall not see life; but the wrath of God abideth on him.*"

It is no where written, "he that believeth on the Father, hath everlasting life;" but "he that believeth on the son." And indeed all the promises set forth in the gospel have respect to *faith in the Son;* and for this reason because faith in the *Son* necessarily includes faith in the *Father*, who is within the Son, as the soul is within the body: whereas faith directed to the Father *out of*, *above* and *distinct* from the Son, inasmuch as it is a faith in *no object* capable of being apprehended by the mind, is so far from being a true and living faith, that it is in reality a faith in *no God;* because *out of* Jesus Christ no God whatever is to be found in the universe. Hence all worship founded on this latter faith necessarily relapses into Deism, Naturalism, Materialism, and finally into Atheism. So true is it, that "he who believeth not the *Son*, shall not see life; but *the wrath of God abideth on him.*" If then such be the important consequences of believing, or not believing, in the *Son*, that is in JESUS, can he be less than the *true God* and *eternal life?*